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by faith and not by sight is as true in Christian experience as any aphorism that ever was announced. Hence the Bible is the only infallible guide in all that relates to the sphere of religion, whether as regards doctrine or life.

The question now arises, will other educational centres follow the lead of Yale College in the matter referred to? We should be pleased to know that a similar chair was endowed in all of our institutions of learning on this side of the Atlantic. And we do not see any good reason why Yale's example should not be enthusiastically followed by every college and university in the whole of Christendom. Surely if the Bible is worth anything, it is worth the place which Yale has given it. By common consent man has a religious nature. Few, if any, will dispute a fact so self-evident. And now, if he has such a nature, should it not receive the most careful culture? And as this culture cannot be secured in the highest degree without the constant, prayerful study of the Word of God, it at once becomes manifest to all thoughtful persons that the Bible should be enthroned in the highest place in all our institutions of learning. It is, we believe, generally admitted that goodness, as an element of character, is worth more than cleverness, and yet our prizes are all offered for cleverness rather than goodness. In this way the heart is subordinated to the head, while intellectual achievement is honoured at the expense of moral worth. This will all be changed when the Bible becomes the most important text-book in our colleges and universities. It is, therefore, with great satisfaction that we chronicle the important step taken at Yale College, and fondly hope that the action of Yale may be followed by at least a number of our own educational centres. Such a course would be a fitting movement with which to close the nineteenth century, while it would be a distinct promise that the twentieth century will receive its religious light from a Divine book rather than from human books of theology or human speculations of immature science.

General Notes and Notices.

Professor Driver of Oxford has prepared a volume of "Notes on the Hebrew Text of the Books of Samuel" which is nearly ready for publication. He is engaged in the preparation of an Introduction to the Study of the Old Testament which will fill a gap in biblical literature that has long been acknowledged.

The issues of the Beirut Press of the Presbyterian Mission of Syria are found wherever there is any call for Arabic literature in the Eastern world. Arabic literature has been enriched in the year 1888 by nearly 29,000,000 pages, issued by the Mission Press. Of this vast number, 18,045,000 have been pages of Scripture. The number of volumes published is 106,900, of which 58,000 are copies of the word of God. The number of volumes of Scriptures sent out from the Press in 1888 was 26,848. All missions to Arabic-speaking races draw their supply of the Scriptures from Beirut.

The study of Jewish history at Johns Hopkins University is made the subject of a recent article in the *Jewish Exponent*. A course of work in this de-

partment is conducted by Professor Adams. A series of lectures was given opening with a consideration of the several schools of biblical criticism and a general survey of the field. "Chaldea and Chaldean culture were first studied as the background of Biblical History. The Call of Abraham and Patriarchal Sociology next received careful treatment. Passing into Egypt, the civilization of the Valley of the Nile and its influence upon Hebrew manners, laws and religion were taken up. A consideration of the Exodus, its causes and its results, succeeded. An intensely interesting examination of the Mosaic code concluded the study of the Pentateuch. The conquest of Canaan; the 'heroic age' of Israel; the establishment of the kingship; the division of the kingdom; the destruction of Israel; the captivity; the return; the period of the Maccabees; the annexation of Judea to the Syrian Province; finally, the destruction of the Temple by Titus and consequent dispersion, were all passed in rapid survey. To preserve the continuity of Jewish history, a glance was taken at the state of the Jews in the early centuries of the Christian era, at the mediæval Jew of France, England, Spain, Germany and Italy, concluding with a brief study of modern Jewish character."

Two interesting items of information come from Philadelphia concerning the work of a leading clergyman in that city. The Rev. Dr. G. D. Boardman has completed a series of lectures upon the Books of Holy Scripture which he began in 1864 and has continued steadily since that year. He has covered the whole Bible. There have been substantially twenty-three annual courses of the lectures, forty lectures in each. They have averaged fifty minutes each in delivery. Had a stenographer been present, and recorded each lecture verbatim, the lectures, if printed, would form 64 duodecimo volumes of three hundred and fifty pages each of exegetical matter. While not being advertised the lectures have, nevertheless, attracted the attention of prominent Bible students, and learned men all over the world. The announcement is also made that Dr. Boardman will deliver fourteen Sunday afternoon lectures before the University of Pennsylvania. The subject of these lectures will be "The Minor Prophets, especially in their Ethical Teachings." A similar course of twelve lectures upon The Ten Commandments was given last year by Dr. Boardman before the University and their success has led to the above announcement for the present session.

Following the announcement of the death of Dr. Hatch and Professor Elmslie, comes the news that Dr. J. B. Lightfoot, Bishop of Durham, has passed away. He was one of the greatest biblical scholars of the century. Born in the city of Liverpool in 1828, he graduated from Trinity College in 1851, was the following year elected fellow, took orders in 1854, and in 1857 became tutor of his college. Four years later he was appointed honorary chaplain to the Queen and Hulsean professor of divinity in the University. A few years later he became examining chaplain to the Archbishop of Canterbury; in 1871 a canon residentiary of St. Paul's Cathedral; and a few years subsequently, after considerable hesitation, accepted appointment to the bishopric of Durham. What the church gained, the world of biblical learning lost when Dr. Lightfoot was made a bishop. His studies were interrupted and the excessive strain of work had much to do with his comparatively early death at the age of sixty-two. His chief work was done upon the New Testament and early Christian writers where his wonderful judicial faculty and careful scholarship made him one of the chief authorities upon the questions which he discussed. In the present number of the *STUDENT* reference is made to him as a leading light and power in Cambridge University.